THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (HEB. 10: 24, 25).

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ETERNAL MAN.

(*Continued from page 437*).

Let us now, for a short time, trace the earthly career of a child, and note how the spirit within operates. It is born into the world more helpless than any animal, and this is accounted for, to a great extent, by its complex organization or make-up. Man's physiological make-up is more intricate and complex than that of any animal. Although the child is perfectly helpless, when born into the world, it has all the essential organs through which the spirit might expand and learn the various lessons of this life. The child has arms, legs, heart, lungs etc., but the most important organ of all is the brain.

The brain consists of three general parts. the cerebrum, cerebellum, and medulla oblongata. It is through the brain that the spirit, or intelligence, controls the body of man. Furneaux states that the "cerebrum of the brain is the chief seat of sensation, intelligence, the will, and the emotions." The brain is, in reality, the great tool through which the mind, intelligence, or spirit of man, controls the body in its operations. The great psychologist Ebbinghauss states, "that the highest, as well as the lowest activities of the mind, need a tool with which they can get into communication with the world, and this tool, says popular thought, is the brain" (*General Psychology*, p. 47).

Going to and from the brain are thread-like structures called nerves. These nerves go to every part of the body and it is through them that the mind, through the brain, controls the

body. For instance, if a child touches a hot stove, the sensory nerve in the end of its finger will transmit the sensation to its brain, and then the brain, as the tool of the mind, will send the proper message through another out-going or motor nerve, to the muscle of the arm, the muscle will contract, and the arm will immediately be raised from the stove. "The number of elements making up the nervous system is estimated at about 4,000,000,000." If a man lived to be a hundred years old, and did nothing but count the neurons of the nervous system he could not do it, because they are so numerous. We can thus see what an intricate and complex organization this body of ours is.

Is there anything strange or inexplicable in the fact that it requires the spirit within the child so long to learn how to use its body? The dentist requires many years of training and perseverance, before he becomes proficient in the use of the delicate tools which he uses in repairing the teeth; so, likewise, the spirit requires many long years before it can properly function, through its new, delicate, and complex tool of almost innumerable parts, the earthly body.

The baby at birth can act through only part of the brain structure, the spinal-cord and the medulla oblongata. The cerebrum is not sufficiently developed. "Thus the foot is moved, when tickled; the baby yawns with quite as much apparent boredom as any adult; it coughs, sneezes, laughs, squirms and so on, through a long repertoire. But all the time the thinking brain is quite in ignorance of what is going on."

A German psychologist, especially learned in the working of the brain of the child, elucidates its operations, by showing how the child's actions are only gradually brought under the control of the cerebrum, as the nerve-fibres at first have no nerve sheaths. "These sheaths are for the nerve what insulators are for the electric current."

Dr. Hermann Walseman gives a good explanation of the development of a child, as follows: "The first conscious movement is with the head, turning it from, or towards, the light; it is conscious, as showing a desire for more, or less, of the light, or person, recognized. From this is developed the shake of the head in negation, or up and down in assent. It is really speaking in signs * * * It is usually after the sixth week of the life, that the child begins to vocalize, or use different calls * * * As the understanding begins to open by vision and sound, sensations, perceptions, feelings and volitions appear, consciousness prepares the way for speech. The child knows things before it knows the name for them. It is thinking without words first. If you hold a bottle with a white fluid in it before the eyes of a child, it stretches out its arms and cries. If the bottle be empty, or filled with water, it takes no notice. The former has awakened the thought 'milk,' even though it knows no such word.

"Understanding in the higher sense appears when the nerves act upon the thought centre. This we call the associative process by which things are fully perceived and applied."

Thus we can see how the spirit within the child's body is gradually allowed to function through it. The brain must gradually grow with the rest of the body. The cerebrum of the brain is the last part to develop, and as this is the chief seat of the intelligence and will of man, we can see that a child is not truly responsible for its actions, until it reaches a certain age. Some authorities think five years, and others think later; but we know from the revelations of God, who understands the development of a child, that it is not thoroughly accountable and responsible for its actions until it reaches the age of eight years (Doc. and Cov. 29: 46-47; 68: 27). It is not until then, that the spirit has power to control the body, and subject the body to its will, if it desires, and it is for this reason that children should not be baptized, until they reach the age of eight years. The Lord does not hold the child accountable for its actions until it is capable of being responsible for them. The child cannot truly be tempted of satan, because the spirit within has not acquired the power and use of the brain and other bodily organs, to such a degree that it can be tempted and wilfully rebel against the Lord.

From this age to the child's maturity and death, its progress is phenomenal. In comparatively a very short time the little child, who was once toddling around with no intelligent design, has emerged or blossomed into a great prophet, statesman, artist, or sculptor, whose fame spreads throughout the nations of the earth for generations to come. Even the ignorant man has greatly developed from his infancy. Every man is given his free agency, and it remains entirely with him as to whether he will allow the lower cravings to interfere with the progress of the true man, or spirit within. The Apostle Paul realized the dual nature of man, and the struggle that ensues because of his carnal lusts and spiritual desires. He says, that "the flesh lusteth against the spirit" (Gal. 5: 17).

Man, because of his free agency, has the power to think, deliberate, and act as he desires. The actions will be the result of his thoughts, and may be good or evil. "Nature helps every man to the gratification of the thoughts which he most encourages." Man's character is gradually moulded by his thoughts, which develop into actions. It has been said that "man is the complete sum of all his thoughts."

> "He thinks in secret, and it comes to pass.
> Environment is but his working glass."

Thus the progress of man through this earthly existence has very briefly been traced. There is one thing that hangs like a dark shadow over the life of all humanity, and that is death, or

the departure of the spirit from the body. As the poet Gray so beautifully expresses it:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The paths of glory lead but to the grave."

Such is the nature of eternal man—his body has, through the fall of Adam, become subject to death and decay, but the all-knowing and all-wise Father in heaven knew that death would come into the world, and hence a redemption was planned before Adam ever fell, in the Garden of Eden. Christ was "the Lamb slain before the foundation of the world to redeem man from the grave." He, who was the first-begotten of the Father, was willing, because of his love of man, to make the great sacrifice, necessitated by the fall.

To doubters, and those who "jilt" Christianity, the redemption through Christ seems very difficult to understand, but that is primarily due to the fact that they, having only a slight conception of our imperfect earthly justice, attempt to reason out the justice and mercy of God according to the same low standard. Through the fall of Adam a law was broken which had such universal influence, and was so infinite, that it has affected every mortal born into the world. There is a reign of justice in heaven that requires a just and equivalent conciliation, or punishment, for every law that is broken; if it were not so, God would cease to be a God of justice; and if justice were destroyed, "God would cease to be God" (Alma 42: 13). Since the fall was infinite, it was necessary that there should also be an "infinite and eternal sacrifice" (Alma 34: 10). Christ possessed those infinite, holy, and loving qualities that enabled him to make this infinite sacrifice. In heaven He was the first-begotten of the Father, and was God, being one of the Holy Trinity. While passing through this mortal estate he was God and man, being the only begotten of the Father in the flesh (John 1: 18).

(TO BE CONTINUED.)

ELDER EDWARD H. ANDERSON, associate editor of the *Improvement Era*, writing from Salt Lake City, Utah, June 22nd, 1916, says, in part: "Our Mutual conference closed on the 11th, and we had one of the best conferences we have ever held, particularly on Sunday morning, at 8:30, when a fast and testimony meeting was held, and the Spirit of the Lord was wonderfully made manifest among the workers of the Mutual Improvement Association. President Smith was with us, and we had a feast of spiritual rejoicing."

PAGAN—CHRISTIAN—"MORMON."

I RETURNED, only half-an-hour ago, from doing some tracting in Norwich. While out, I ran across one very fine lady, who desired to exchange some of her tracts for some of ours. The leaflet I now copy from gives two inscriptions, said to illustrate the virtues of pagan and Christian peoples in primitive Christian times:

PAGAN.

"Caius Julius Maximus (aged) 2 years and 5 months. O relentless fortune, who delightest in cruel death, why is Maximus so suddenly snatched from me? He who lately used to lie joyful on my bosom. This stone now marks his tomb. Behold his mother!"

CHRISTIAN.

"Petronia, a deacon's wife, the type of modesty. In this place I lay my bones. Spare your tears, dear husband and daughter, and believe that it is forbidden to weep for one who lives in God. Buried in peace on the third day before the nones of October, in the consulate of Festus."

"In the pagan inscription, repining and despondency are marked. There is no note of joy or peace. All is despair and darkness. In the Christian inscription, how different! The nearest relatives are forbidden to weep, and are consoled by the conviction that the loved wife and mother 'lives in God.'"

The tract goes on to state, "We may well ask how Christianity got such a footing. Amid such terrible surroundings, faced by bitter persecutions, entailing loss of business, friends, health, and even life ofttimes, opposed by the natural inclination of man; how comes it that Christianity, without force of arms, or lofty patronage, made such headway? There can be only one answer—[it was] the gospel of Christ."

After pondering over this splendid article, I now turn to what are thought to be the teachings that persuaded the primitive Christians to "endure such bitter persecutions * * * and even loss of life," and I read: "Is it not a solemn and humbling fact that, though we have almost unlimited power to commit sins, we have no power whatever to atone for them when they are committed?

"* * * Let me beseech you, then, to receive this blood-bought pardon—to believe now on the Lord Jesus Christ, whose 'one sacrifice for sins' secures a purged conscience for all who trust Him, and enables God to say in righteousness, 'Their sins and iniquities will I remember no more.'"

"* * * All my sins, so great, so many,
In His blood are washed away.
"* * * Conscience now no more condemns me:
For His own most precious blood
Once for all has washed and cleansed me,
Cleansed me in the eyes of God!"

Pray, tell me, do you really believe this doctrine? Do you teach it in your Christian Sunday schools? You say, "Yes." And still you ask, "Why is it that this generation is so indifferent towards Christianity, and why does the membership of our churches and chapels continually get less rather than having added rapidly to its fold zealous and devoted people who would lay down their lives for the gospel's sake, if necessity required, as did many of the primitive Christians?" Stop and analyze for a moment your teachings.

The primitive Christians taught, and very truly, too, that Christ died for the sin of the world, and that all should be resurrected; but as to salvation, which is more than merely resurrection, they taught that Jesus, "being made perfect, became the author of eternal salvation to all those that obey Him" (Heb. 5: 9). He said, "love me," and "observe all things, whatsoever I have commanded you * * * even to the end of the world" (Matt. 28: 20).

Paul taught, "let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5: 6).

If Christ's blood washed away all your sins, past, present, and future, then you must confess that you are living on earth for some other purpose than to gain your salvation. You have your body, which is one purpose for your being on earth; you claim that your salvation is sure—then tell me, are you here to waste time? It seems that you have nothing to do, and are simply waiting for the Savior to come and give you your reward, for the things you have not done.

As for man, God gave him energy which he must use some way. Our heavenly Father, in His wisdom, ordained "work" as the means of realizing man's ambition; therefore, doing something to help to gain our own salvation must be the teaching of the Lord, and whosoever insists otherwise, misinterprets the holy scriptures.

"We believe that men will be punished for their own sins."

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

"We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

We believe in "observing all things whatsoever the Lord has commanded (and will command) even unto the end of the world."

We believe that these are the teachings of Christ, and that at some future time people will compare the teachings of the nineteenth century Christianity with these teachings, and well understand how "Mormonism" "got such a footing. Amid such terrible surroundings, faced by bitter persecutions, entailing loss of business, friends, health, and even life ofttimes, how comes it that

"Mormonism," without force of arms or lofty patronage, made such headway? And there can be only one answer—"It was the gospel of Christ."

Norwich. VERN R. EKINS.

PRAYER.

MANY times have I wondered what would become of the world, were it not for prayer. Christians call on God for help; heathens turn to their idols. All have a desire for superior aid in times of trouble and tribulation. We, as Latter-day Saints, acknowledge prayer as a means of communicating with our Father in heaven, before whom we lay both our joys and our sorrows. No words can better express this beautiful privilege that God has given us, than the hymn:

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast."

Those who have dear ones far away realize how comforting it is to know that we can lay bare our hearts to One who is ever waiting to help, if we but pray in faith. Christ, while here on earth, taught the saints to watch and pray always. While talking to the multitude He said, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." He also taught them in what manner to pray. By this we understand that not only should we call upon God in public and in family assemblies, but privately, especially when we go to sleep and when we rise, thanking Him for His care and protection. Blessings, too, are promised in those verses, for the desires of our heart will be granted if we are humble and submissive. By humble prayer great things are wrought.

Joseph Smith, when a mere boy, sought His heavenly Father's counsel in prayer, when, on that eventful morning, he knelt in the woods, asking for wisdom. His prayers were answered, and today we are enjoying the blessings of that humble entreaty. As Latter-day Saints, it behooves us to pray very often, especially in the form of family prayers. It brings joy and peace in the home, and unity among the children of God. If we keep the commandments that are given us, we shall be blessed a hundredfold. This I have proved many, many times since I embraced "Mormonism," so-called.

Portsmouth. ELSIE SPRING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 20, 1916.

EDITORIAL.

ANCIENT RECORDS CONCERNING THE FALL.

A REPORT was circulated in the press some time ago, to the effect that somebody had translated a tablet, now kept in the University of Pennsylvania museum, and had discovered that Noah, not Adam, was the ancestor who partook of the forbidden fruit in Paradise. The tablet is said to have been written long before the days of Abraham, in the Sumerian language, and to be very difficult to translate. Dr. Langdon, professor of Assyriology in Oxford University, translated it, however, and found it to contain an account, according to which Noah was commanded not to eat of the cassia tree in the Garden, and that he was cursed when he disobeyed this commandment. The curse was, that he should have ill-health and an early death, instead of living to be 50,000 years old, as his ancestors.

According to the report, Dr. Langdon regarded this tablet as the oldest record on the fall of man in existence. It was written, he supposed, more than 4,000 years ago, possibly 5,000 years, and evidently records a tradition which goes back to the early history of man. The Babylonian and Sumerian accounts, we are told, place the flood at something like 35,000 B.C., and the lapse of time between the creation and the flood, is filled by ten kings who reigned altogether 432,000 years, an average of 43,200 years each. The reason that later kings reigned comparatively short periods is, that Noah sinned in eating of the cassia tree.

Some newspapers, as soon as Dr. Langdon's translation was made known, seized the opportunity of telling people that Moses had made a mistake in his record, attributing an episode from the time of Noah, to Adam. But it now appears that the mistake was made by Dr. Langdon, or his friends, and not by Moses.

Professor Jastrow, Jr., of the University of Pennsylvania, does not find any reference to the flood on the tablet; nor to any forbidden fruit, although the cassia plant is mentioned with other plants allowed for the use of man. The tablet, according to Professor Jastrow, who also is an eminent scholar, begins with the organization of nature, to fit it for the habitation of man, by the provision of rivers and canals, and even cities created by Anu-Enlil, who represented the combined god of heaven and god of earth. Very much as in the second account of the creation, as given in Genesis, beginning Chap. 2: 5, Yahveh Elohim, the Lord

God, is said to have prepared the earth for vegetation by causing a mist to water the earth, so in the new tablet, Ea, the god of waters, irrigates the land copiously, and abundant vegetation results. Then follows the appearance of man, and the god presents him with all useful plants and fruits, and gives them names, among them the cassia. What Professor Langdon took to be a peaceful condition in Eden, before the Flood, Professor Jastrow finds to be a description of the state of absolute quietude before the birds and beasts of prey had been created; and what Professor Langdon took to be the account of the flood, he interprets as the beginning of irrigation with the resulting fertilities.

As there is on this tablet no account of the flood, there is equally no Babylonian Noah; for the second tablet, previously published by Dr. Poebel, continues the story with the subsequent flood, and the escape in a boat, and the sacrifice of offerings to the gods, exactly as in Biblical order. It is hoped that other fragments of the same series will add further details of this very interesting myth which represents one, called the Sumerian, of the two versions current in ancient Babylonia, while the other, the Semitic or Accadian version, represents nature as beginning with a chaos of water and watery monsters, reduced to order by the god, as in the first chapter of Genesis. The two tablets here described were written about 2000 B.C.

From discoveries in recent years it is clear that several records were extant, when Moses wrote, containing accounts of events in the early history of man. Four versions of Babylonian creation stories are known. One early version seems to place the creation of man before that of the beasts of the field, the birds, and the creeping things, contrary to the account in Genesis. Moses, undoubtedly, had access to a large amount of written material, from which he condensed his history of the world down to the Exodus. The question may be asked, How did he discern between fact and myth, truth and error, in the documents extant at that time? How can we know that he recorded only facts?

The answer to that question is found in the Pearl of Great Price. There we read that the Lord spoke unto Moses when he "was caught up into a high mountain," where he saw God "face to face," and the glory of God rested upon him. The Lord there revealed to him the facts concerning the creation of the heavens and the earth, and he wrote under the light of that revelation. Scholars are too hasty, sometimes, when they find an old record which contradicts Moses, to draw conclusions that the great Hebrew scholar was mistaken. They forget that he, in all probability, had read the tablets now discovered, and many more, and that he was a better judge of their historical value than any professor now living; they forget also that he had the divine guidance, in a special sense, in writing, as well as in exercising his duties as the leader of a nation.

The Prophet Joseph Smith has also been belittled by scholars and learned men of the world, because of some of the writings given through him. They forget that he, too, had divine inspiration to such a degree, that, notwithstanding his lack of university training, he stands, if placed by the side of the learned men of his day, as an intellectual giant.

J. M. S.

SOME EVILS AND THE REMEDY.

According to press notices, the report of the National Birthrate Commission has just been published, under the title of "The Declining Birthrate: Its Causes and Effects."

Various theories are advanced to account for the decline. One is, that it is due to "cyclical variations," whatever that may mean. Another suggests economic and social causes. It maintains that an improvement in the birthrate would be effected by such conditions as greater security and regularity of income, with adequate insurance against unemployment among all ranks of workers. But this view is not supported by the statistical evidence available. Not only do the better-to-do classes restrict more closely the size of their families, but even among certain of the wage-earning classes the birthrate varies inversely with the income.

Some hold that the "housing question" should be given more attention, because the present conditions, both in town and country, make the rearing of large families very difficult.

A very curious fact appears in the report. Some clergymen do not think that the restriction of families was condemnable, if no unlawful methods were resorted to. Does this not indicate the root of the evil, and the only remedy? Is not the cause of the evil complained of religious, rather than economic or social? Is it not, in other words, due to the fact that men and women have forgotten their mission upon this earth; or, that they ignore it, in defiance of the laws of God and man?

Any inquiry of this kind necessarily fails to lead to the discovery of a remedy, if it leaves the religious conditions of the world out of consideration. Men and women have become selfish, hungering and thirsting for amusements, disinclined to undertake the responsibilities of manhood and womanhood, and, as usual, the spiritual leaders are silent in the face of danger, or they are fiddling while Rome is burning. The Lord has shown the world, through the gospel message proclaimed by the Latter-day Saints, what the duties of men and women are with regard to their relations to each other and to God. He has revealed the eternity of the marriage covenant when entered into as He has commanded. If the children of men would but hearken to His word, there would be no such problem as that on which the Birthrate Commission has

just reported. Neither would there be any "sexual" problems, for men and women would conform to the laws of nature, which are the laws of God, and their life on earth, in their families as in society at large, would be but a preparation for life hereafter. As long as men and women ignore their duty to God, neither higher wages, nor bonuses for large families, nor relaxation of income-tax arrangements, nor facilities for education, nor the development of national resources, will check the decrease of the birthrate.

We referred to the fact that some ministers were in favor of limited families, as curious. A social item in a newspaper to this effect, "The Rev. Mr. Thirdly and Family, Limited," are spending their holiday at the seaside, would look very strange. But, otherwise, there would not be anything strange in it. The gentlemen are found on both sides, on any question. Some of them have been the champions of human slavery. Some have even been in favor of Sabbath-breaking. Only the other day a reverend gentleman gave publicity to his views on the Sabbath question in these lines:

"When men have given their due in Church, let them amuse themselves by digging, or playing cricket, or football, as may be seen in Ireland. I don't read a word in the Bible about Sunday being any other than a feast day, so after Mass let us eat, drink, and be merry, when we have read the Sunday papers, and the latest war news, if that is the direction in which our tastes go. I prefer to cut the grass, or roll my lawn after church, and I am often amused at the astonished gaze of the local rustics as they pass."

The gentleman can see no harm in digging potatoes, or playing football, on Sunday. Is there, then, nothing in the Word of God about remembering the Sabbath day to keep it holy? Or, is the Decalogue obsolete? Is there anything in the Bible about going to "mass," or celebrating "mass"? Are we not told that the Sabbath was made for man, because man needs a day in which to meditate upon spiritual things, and gather strength for the battles and trials of life?

The Latter-day Saints know that the Lord has instituted the Sabbath for their good, and that He expects His children on that day to go to the house of the Lord, and there pray and partake of the Sacrament, and to do no other work than to prepare food, "with singleness of heart."

The world is in a precarious condition because of the neglect to listen to the Word of God. There is no salvation from any of the ills which are so much in evidence, except through the gospel of Jesus Christ.

J. M. S.

I LOOK upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are, pay your debts of all kinds.

TO SUCCEED PRESIDENT HYRUM M. SMITH.

THE following letter from the First Presidency, notifying President Hyrum M. Smith of the appointment of Elder George F. Richards, of the Council of the Twelve, to succeed him as president of the European and British mission, has been received:

Salt Lake City, Utah,
June 15th, 1916.

PRESIDENT HYRUM M. SMITH,
Liverpool.

Dear Brother:

We have called Elder George F. Richards to succeed you as President of the European mission. Brother Richards will leave here for Liverpool the latter part of July, or the fore part of August. Our purpose in conveying to you this information, is to enable you to have everything in readiness to be released without unnecessary delay after his arrival in Liverpool.

We are, with kind love,

Your brethren,

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency.

FOR PROHIBITION.

SUNDAY, the 16th of this month, was observed by many churches in this country as "Prohibition Sunday," and petitions to the Government were signed, asking that the manufacture and distribution of intoxicating liquors be prohibited while the war lasts and for six months after.

We trust the Latter-day Saints in the British Isles will support this movement. They could observe Sunday, the 23rd, as "Prohibition Sunday," and sign the petition after their meetings on that day. Memorials, for signatures, and also literature, can be had by application to the Central Campaign Committee, 11 Tothill Street, Westminster, London, S.W. When the memorials are signed, they should be returned immediately to the Committee. The presidents of conferences and elders in the various branches are requested to give this matter their attention. It is to be regretted that the petition does not contemplate permanent prohibition; but half a loaf is better than none, and it may be that when the good effects of the closing of public houses for a short time are seen, the Government may prolong the closed period.

THERE is nothing that tells like the literature of the life; you can only keep your religion by giving it away.—J. D. LAMONT.

A GOOD BOOK.

"THE CASE AGAINST MORMONISM," a discussion and analysis of the main arguments against the Church, by Robert C. Webb, has now been received at the office of the Book Department of the *Millennial Star*, and orders can be filled promptly. This little book is a very valuable contribution to the discussion of the "Mormon" question, from the viewpoint of an unprejudiced non-"Mormon," with a keen eye for logical fallacies, and an exceptional ability to expose them to public view with all their defects. It is a book that should be in the hands of all who are interested in knowing the truth on the "Mormon" question. The price is three shillings, postage extra.

HOW ONE SISTER FOUND THE TRUTH.

MAY I give my testimony to the readers of the *Millennial Star*, and tell them how I searched for and found the truth?

I was brought up by good parents, who kept me regularly at Sunday-school and chapel services, and encouraged me to join Bands of Hope, Bible classes, etc. I would also go to revivalist meetings; yet in spite of it all, I did not understand religion: I seemed to be outside of it all. One day, I was sitting in a work-room full of girls, thinking quietly that I wanted to be "saved," but that I did not know how. I then decided to go to the minister of our church (we were Baptists), and ask him. He was a good man, and well loved by his people. When I saw him in his study, I asked him how I could be saved. He was very kind, and did his best to convince me that all I had to do was to believe on the Lord Jesus Christ. He asked me if I did believe. I said, yes. He then told me I was saved. He quoted many passages of Scripture, which seemed to point that way. He saw I was disappointed, and told me I would not feel that I was saved at first, but that it would come to me in time. He prayed earnestly with me; but still I was disappointed, and left the house, feeling very sad.

My brother and some school friends had been baptized, and become members of the Baptist Church. They were baptized to show to the world their faith. To them, baptism was only "an outward sign of an inward feeling." I thought, if I was baptized, perhaps I would feel that I was "saved." My father gladly gave his permission, and I was baptized; still with no happy result. I stuck to the church for some years, until I met my sweetheart, who was not interested in such things. I began missing church, and gave up the Sunday-school class. I married and left the island. After a time I thought I would like to join a church again. We went to two different Baptist churches; neither pleased us. Then we tried Wesleyan, Primitive Methodist, Church of England,

different mission rooms; none pleased us. I was very happy in my married life; but I missed religion. After a time, when I had two children to teach, I did not know what to teach them. I tried again. It was an undenominational church, and that proved another failure. I took my husband there, and the minister wanted to save us all suddenly, on the old faith teaching. We were both disgusted with the service.

A fortnight afterwards, Elder John Barlow, Jr., brought a tract to my door. A little girl took it in. I looked at it, and saw the word "Mormon." Dreadful people! I gave the tract to baby to play with. Elder Barlow brought another tract, and the *Articles of Faith*, which I read, and I determined that the next time the man came, I would see him. He came again (thank God he was persevering). I saw him then, and spoke to him at the door; I was afraid to ask a "Mormon" in. He left more tracts and some little books, all of which I read eagerly. Had I found the truth at last? He came again; I asked him in. He invited me to the meeting-house. I told my husband about it. He said, "What, another one?" But he let me please myself, and looked after the children so that I might go. It was some distance to walk, and, as I walked, I prayed that if I was doing right, I should know as soon as I entered the hall. I was the first there. I saw a text on the wall, "Thou, God, seest me." I felt that God was there, and I was right. How glad I was for the testimony! I went on my knees and thanked God. I knew I had found the truth at last. That meeting was wonderful to me. I went again. My husband came, and was very pleased. He had never been interested before in any church. I was baptized soon after. Oh, the difference from my last baptism! We left the town of Southampton. The elders visited me once or twice, then they left. Then for twelve years of a very up and down life. I never saw an elder, or a member of the Church. I got the *Star* nearly all that time—when I could afford it; but my testimony stood through all that period. I have taught my children. Three are now members of the Church. I have six, and hope for more. What a wonderful thing to bring up six souls for the Church! How easy for a mother to swell the Church! She has no time for tracting and visiting, but her work at home is sure. About a year ago, I went to Bristol to find the saints. I had no clue to help me, but I prayed for help. There were four people in the railway carriage with me. I asked them whether they knew where the Latter-day Saints met in Bristol, and one of them gave me the address of the meeting-house, and the address of a Latter-day Saint. She did not know who the man could be, but God answered my prayer.

My testimony is strong. I know Joseph Smith was a prophet of God. I know the Lord will help me to obey all His laws. "Praise God from whom all blessings flow."

Dorset. EVA SALWAY.

EXERCISE.

No person, no matter who he is, or what he does, can become a strong man in one day. He must take the necessary exercise to build up his body and develop his muscles, which, of course, takes time. It will need great determination, will-power, and concentration of mind to persist in the exercises and get the most good from them. It will be months, probably, before he will notice any improvement, and even then he must continue to take exercise, or the muscles will get flabby; he must keep in training.

As with the body, so with the spirit. No man can become spiritually developed at once. It will take time and exercise; and, of course, the more effort one puts into the work, the better and quicker will be the results; but one must be determined to persist in the exercises, to keep in training, or, in other words, to endure unto the end; for we are told that they who endure unto the end, shall be saved.

Now, what are these spiritual exercises one must take to make one spiritually strong? In II. Peter 1: 5-8, the Apostle gives us a system of exercises and says, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Paul also gives us a system of exercises under the heading of Faith, Hope, and Charity. "Faith," we are told, "is the substance of things hoped for, the evidence of things not seen," and is to be developed by a study of the Scriptures, and by seeking a knowledge of God and His attributes, that we may have, hope, trust, and confidence in the promises He has made for our future; and when hope is developed, with these thoughts in mind, we can press onward, in spite of reverses, troubles, and trials, and endure unto the end, striving to keep His commandments.

The strongest and greatest power to develop, and the one which includes all others, is that of love, or, as Paul gives it, charity. In Matt. 22: 37, Jesus says, "Love the Lord thy God, and thy neighbour as thyself." These include all the law and the prophets. From this we see that love is the power we need in order to become perfect, even as our Father in heaven is perfect, to attain to the perfect man, to the fulness of the stature of Christ, for God is love. Now, Paul, in I. Cor. 13, has divided this love, or charity, into a number of easier exercises, that we may learn them the better, and, as in one physical exercise you bring into play the muscles affected by another exercise, so with these: in the practice of one we develop the traits of another, until they all, finally, blend into the one power of love. Charity, or love, suffereth long (exer-

cise of patience) and is kind (exercise, kindness, trying to please); envieth not (exercise, to overcome jealousy); vaunteth not itself (exercise, be humble, and not proud); doth not behave itself unseemly (exercise of civility, respectfulness, and good behavior); seeketh not her own (exercise of meekness and unselfishness); is not easily provoked (exercise control of temper, be slow to anger); thinketh no evil (exercise, be pure in thought); rejoiceth not in iniquity (exercise, hate all things evil); but rejoiceth in the truth (exercise, to take pleasure in truthfulness and justice). These exercises are to be practiced constantly, for through them our spiritual strength is developed.

Bloemfontein, South Africa. E. HOLLINGS.

THAT nature always endeavors to adjust inequalities that may arise in the matter of the birthrate, and to maintain the equilibrium, has been observed on numerous occasions. After the long, devastating wars from which Finland suffered all but a total extinction of its population, very large families was the rule. Twenty children, or more, were frequently found in one home. Nature seemed to be in a hurry to heal the national wounds, and restore the normal state. The proportion of male children, it has been said, rapidly increases during war times. This has been remarkably verified by recent Paris statistics. In peace time in France, about as many boys are born as girls. Now that the flower of the French youth is giving its life for the country, male births, for the first time since the few years following 1870, greatly outnumber female births. For example, on one single day last month, in a Paris maternity hospital, out of twenty-three babies born in one ward, twenty-one were boys, and out of seventeen in an adjoining ward, sixteen were boys.

DIED.

GLASSEY.—At Stockport, June 26th, 1916, John Glassey. Deceased was born October 8th, 1857, at Spoonley, Shropshire; baptized by Elder Robert Blair, and confirmed by Elder Percy Groome.

CONTENTS:

Eternal Man... 449
Pagan—Christian—"Mormon" 453
Prayer... 455
Editorials: Ancient Records Concerning the Fall 456
Some Evils and the Remedy 458
To Succeed President Hyrum M. Smith 460
For Prohibition 460
A Good Book 461
How One Sister Found the Truth 461
Exercise 463

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